

## **Osho explains Meditation**

Osho explains Meditation

At this time, Osho often leads a period of meditation, silent sitting, at the end of his discourse.

My whole life I have been talking about meditation. isay206

There are one hundred and twelve methods of meditation; I have gone through all those methods—and not intellectually. It took me years to go through each method and to find out its very essence, and after going through one hundred and twelve methods I was amazed that the essence is witnessing. The methods' non-essentials are different, but the center of each method is witnessing.

Hence I can say to you, there is only one meditation in the whole world and that is the art of witnessing. It will do everything—the whole transformation of your being. satyam22

Whatever I am doing, my meditation continues. It is not something that I have to do it separately; it is just an art of witnessing. Speaking to you, I'm also witnessing myself speaking to you. So here are three persons: you are listening, one person is speaking, and there is one behind who is watching and that is my real me. And to keep constant contact with it is meditation.

So whatever you do does not matter, you just keep contact with your witness. I have reduced religion to its very fundamental essence. Now everything else is just ritual. This much is enough. And this does not need you to become a Christian or a Hindu or a Mohammedan or anybody, and this can be done by an atheist, by a communist, by anybody, because it needs no kind of theology, no kind of belief system. It is simply a scientific method of slowly moving inwards. A point comes when you reach to your innermost core, the very center of the cyclone. last302

The basic element running through all the methods of meditation is witnessing.

You ask me: What is witnessing?

Whatever you are doing. For example, right now you are writing. You can write in two ways. The ordinary way that you always write. You can try another method: you can write it and you can also inside witness that you

are writing it.

And you ask: Does that mean some kind of detachment?

A detachment. You are a little distant, away, watching yourself writing. So any act, just moving my hand, I can watch. Walking on the road, I can watch myself walking. Eating, I can watch. So whatever you are doing, just remain a witness.

If you have any ego, it will destroy it, because this watching is very much poisonous to the ego. It is not ego that watches. The ego is absolutely blind. It cannot watch anything. You can watch your ego. For example, somebody insults you and you feel hurt, and your ego feels hurt. You can watch it. You can watch that you are feeling hurt, your ego is feeling hurt, that you are angry. And you can still remain aloof, detached, just a watcher on the hills. Whatever goes on in the valley you can see.

So all the methods are basically different ways of witnessing. I have condensed them in a very simple way:

First, watch your actions of the body.

Second, watch your actions of the mind: thoughts, imaginations.

Third, watch your actions of the heart: feelings, love, hate, moods, sadness, happiness.

And if you can succeed in watching all these three, and as your witnessing grows deeper and deeper, a moment comes that there is only witnessing but nothing to witness. The mind is empty, the heart is empty, the body is relaxed.

In that moment happens something like a quantum leap. Your whole witnessing jumps upon itself. It witnesses itself, because there is nothing else to witness. And this is the revolution which I call enlightenment, self-realization. Or you can give it any name, but this is the ultimate experience of bliss. You cannot go beyond it.

This is the simplest. And because it can be done without in any way interfering with your everyday life, because it is something that you can go on doing the whole day. Any other method you have to take some time apart for it. And any method that needs one hour or half an hour to sit and do it is not going to help much, because twenty-three hours you will be doing just the opposite. And whatever you have gained in one hour will be washed away in twenty-three hours.

This is the only method that you can continue around the clock. While falling asleep you can go on witnessing, witnessing, that the sleep is coming, coming, coming, that it is getting darker and the body is

relaxing. And a moment comes when you can watch that you are asleep. And still there is a corner, a space in you which is awake.

When you can watch yourself twenty-four hours, you have arrived. Now there is nothing to be done. Then witnessing has become natural to you. You don't have to do it. It will be simply like breathing, happening to you.

This is my basic method. But there are other methods. If people feel that this is difficult for them, they can try other methods. All are available.  
last318

I have returned from a movie show. It is surprising to see how much the light and shade photos projected on the screen captivate people. Where there is really nothing, everything happens! I watched the audience there and it felt as if they had forgotten themselves, as if they were not there, but the flow of electrically projected pictures was everything.

A blank screen is in front and from the back the pictures are being projected. Those who are watching it have their eyes fixed in front, and no one is aware of what is happening behind their backs.

This is how leela, the play, is born.

This is what happens within and without.

There is a projector at the back of the human mind. Psychology calls this back side the unconscious. The longings, the passions, the conditionings accumulated in this unconscious are being continuously projected onto the mind's screen. This flow of mental projections goes on every moment, non-stop.

The consciousness is a seer, a witness, and it forgets itself in this flow of the pictures of desires. This forgetfulness is ignorance. This ignorance is the root cause of maya, illusions, and the endless cycle of birth and death. Waking up from this ignorance happens in the cessation of the mind. When the mind is devoid of thoughts, when the flow of pictures on the screen stops, only then the onlooker remembers himself and returns to his home.

Patanjali calls this cessation of the activities of the mind Yoga. If this is achieved, all is achieved. sdwisd04

To understand the mind, there are the three points: The first thing is tremendous fearlessness in encountering the mind; the second thing is no restrictions, no conditions on the mind; the third point is no judgments about whatever thoughts and longings arise in the mind, no feelings of good or bad. Your attitude should simply be indifferent. These three

points are necessary to understand the perversions of the mind. Then we will talk about what can be done to get rid of these perversions, and go further. But these three basic points have to be kept in mind. journey04

This is my observation of thousands of people: I see them carrying such great psychological luggage, and for no reason at all. They go on gathering anything they come across. They read the newspaper and they will gather some crap from it. They will talk to people and they will gather some crap. And they go on gathering. And if they start stinking, no wonder!

I used to live with a man for a few years. His house was so full of unnecessary luggage that I had to tell him "Now, where are you going to live?" And he would go on collecting any kind of thing. Somebody would be selling his old furniture, and he would purchase it, and he already had enough. He had no time to use that furniture, and he had no friends to call. His whole house was full of furniture: old radio sets, and all kinds of things. And I said "But, I don't see the point why you collect all this." He said "Who knows, any time it may be useful."

One day we went for a walk and on the road. By the side of the road, somebody had thrown a cycle handle. He picked it up. I said "What are you doing?"

He said "But, it must be worth twenty rupees at least, and I have picked up a few other things also—sooner or later I am going to make a bicycle!" And he showed me. He had one wheel, one pedal, that he had picked up from the roads. And he said "What are you saying? Soon you will see!"

This man died. The cycle remained incomplete. And when he died, everybody who came to look was puzzled by what he was doing in this house—there was no space even to move.

But this is the situation of your head. I see cycle-handles, and pedals, and strange things that you have gathered from everywhere. Such a small head, and no space to live in! And that rubbish goes on moving in your head; your head goes on spinning and weaving—it keeps you occupied. Just think what kind of thoughts go on inside your mind. sunris09

Sometimes, sitting under the stars, you feel a bliss arising within your heart. It seems not of this world. You are surprised. You cannot believe it.

I have come across simple people who have known many moments in their life which are Buddha-like, which belong to Christ consciousness, but they have never talked about them to anybody because they themselves don't believe that they were possible. They have in fact suppressed them. They have been thinking that they must have imagined them: How can it

happen without any effort of my own? How is it possible that suddenly one becomes blissful?

You can remember them in your own life—and in such moments when you were never expecting them—just going to the office, in the daily routine, the sun is high and you are perspiring, and suddenly something strikes home, and for a moment you are not the old you. Paradise is regained.

And then it is lost again. You forget about it because it is not part of your style of life. You don't even talk about it, you think 'I must have imagined it. How are these things possible? And I have not done anything so how can it happen? It must have been hallucinatory, an illusion or a dream.' You don't talk about it.

As I have observed thousands of people deeply I have not come across many people who have not found such certain moments in their life. But they have never talked of them to anybody. Even if they tried to, people laughed and they thought: You are foolish, stupid. They don't believe, they repress.

Not only has humanity repressed sex, has humanity repressed death, humanity has repressed all that is beautiful in life.

Man has been forced to become like an automaton, a robot. All clues, all doors, have been closed towards the unknown. treas303

It is my continual experience of thousands of people that when they come for the first time to meditate, meditation happens so easily because they don't have any idea what it is. Once it has happened, then the real problem arises—then they want it, they know what it is, they desire it. They are greedy for it; it is happening to others and it is not happening to them. Then jealousy, envy, all kinds of wrong things surround them. golden03

The inner world is a new world where you have not even looked, where you have never taken a single step. So I have to teach you how, slowly, you can step inwards.

Even when I say to people to go inwards, immediately they ask questions which show how focused on the outside things they are.

I say to them, "Sit silently."

And they will ask me, "Can I do gayatri mantra?"

Whether you do gayatri mantra or you read the newspaper does not

matter, both are outside. I am telling you, "Sit silently."

They say, "That is right, but at least I can repeat omkar..." It is pitiable. I feel sad for them, that I am telling them to be silent but they are asking me to fill their silence with something. They don't want to be silent. If nothing else, then omkar will do—anything will do. upan02

In India people go on doing all kinds of things. They concentrate, they chant mantras, they fast, they torture their bodies, and they hope that through all these masochistic practices they will realize God. As if God is a sadist! As if God loves you to torture yourself! As if he demands that the more you torture yourself, the more worthy you become. God is not a sadist; you need not be a masochist.

I have come across people who think that without long fasting there is no possibility of meditation. Now, fasting has nothing to do with meditation. Fasting will only make you obsessed with food. And there are people who think celibacy will help them into meditation. Meditation brings a kind of celibacy, but not vice versa. A celibacy without meditation is nothing but sexual repression. And your mind will become more and more sexual, so whenever you sit to meditate your mind will become full of fantasies, sexual fantasies.

These two things have been the greatest problems for the so-called meditators: fasting and celibacy. They think these two things are going to help—they are the greatest disturbances!

Eat in right proportions. Buddha calls it "the middle way": neither too much nor too little. He is against fasting, and he knows it through hard experience. For six years he fasted and could not attain to anything. So when he says, "Be in the middle," he means it. About celibacy also: don't enforce it upon yourself. It is a by-product of meditation, hence it cannot be enforced before meditation. Be in the middle there too, neither too much indulgence nor too much renunciation. Just keep a balance. A balanced person will be more healthy, at ease, at home. And when you are at home, meditation is easier.

What then is meditation? Just sitting silently doing nothing, witnessing whatsoever is happening all around; just watching it with no prejudice, no conclusion, no idea what is wrong and what is right. dh0802



Osho teaches friends meditation

Once it happened that one of my friends, a very old man of seventy-

eight, fell from the staircase and broke many of his bones. The doctors told him to remain on the bed for six months, because he was very old and the body would take a long time to regain its strength.

He was an active man, very very active. When I went to see him he started crying—and he is not a man who ordinarily cries; I had never seen him cry before. He said, 'It would have been better if I had died. Death is not so bad, but six months just lying on the bed is impossible. I will commit suicide. Six months seems almost endless and the pain is too much, I will not be able to survive it.' I told him to do one thing: to close his eyes and move to where the pain was, to pinpoint it.

For half an hour he looked inside. His whole face relaxed, and after half an hour when he came back he was a totally different man. He said, 'I could watch, I could see, and just seeing and looking at it, suddenly there was the realisation that I am separate from the pain.'

Those six months became a blessing. He had to remain on the bed, but he continued watching. For the first time in his life he became a meditator. Now he says that that was the greatest thing that has happened in his life. Now it has become an everyday process. For at least two or three hours he lies down on the bed, on his back—and now there is no need—just to watch.

One should always be looking for methods of how to change a calamity into a blessing. There is always a way; one has just to look for it. This is the basic art of life—how to change misery into celebration, how to change a curse into a blessing, how to use suffering to grow, how to use pain to be reborn. wobble10

Once it happened: I was staying in a rest-house. And a political leader was also staying there—a very small rest-house in a very small village. The political leader came to me in the middle of the night, and said, "It is impossible to sleep. How are you sleeping?" He shook me, and said, "How are you sleeping, there is so much distraction?"

Somehow or other at least two dozen dogs...they must have made the rest-house their abode—the whole village's dogs. Maybe they were having a political gathering also—and they were so many; there was such a loud barking and fighting.

He said, "But how are you sleeping? These dogs won't allow me to sleep, and I am tired."

So I said to the political leader, "But they are not aware of you. They don't read newspapers, they don't listen to the radio, they don't look at television; they are not aware of you. I was also here before you. That is their usual way: they are not doing it specially for you. You are fighting,

resisting. The notion that they are disturbing you is disturbing you; not they. Accept them!" I told him to do one small meditation. "Lie down on the bed. Enjoy their barking. Let it be a music. Enjoy it. Listen to it, as attentively as possible."

He said, "How is it going to help me? I want to avoid, I want to forget that they are there, and you are telling me to listen to them. That will disturb me even more."

I told him, "You just try. You have been trying your way, and it has failed. Now try my way; and you can see that it has been successful with me."

He was not ready for it, and he didn't believe it; but there was no other way, so he tried. And within five minutes he was fast asleep, and snoring. So I went and shook him up, and I said, "How are you sleeping? How is it possible?"

If you accept, nothing can distract you. It is the very rejection in you that creates the distraction. So, if you want to meditate without distraction, don't reject anything. The traffic noise has to be accepted—it is part of this world, and perfectly okay; the child crying and weeping is part of this world, and perfectly okay. Once you say that everything is okay, just watch the feeling that everything is okay and accept it. Something within you melts. Then nothing distracts. And unless this happens, you can go anywhere you like and you will be distracted by one thing or another.  
foll308

Once a young man came to me. He was a good runner, a champion runner, and he asked me how to meditate, and he was so bubbling with energy. He was a great runner, and he said, 'When I sit, and you tell me to sit silently, I cannot sit; the energy is so much. Is there any possibility for me to ever become meditative?'

I said, 'You forget about meditation. You run, and you drop yourself in running. One day meditation will happen.'

He said, 'What are you saying? Just by running? Has anybody ever become a Buddha just running?'

I said, 'Yes, there is a possibility. Because a person can become a Buddha in any activity.'

He said, 'I will try.'

After a week he came and he said, 'It is unbelievable. I cannot even believe that it has happened. Something tremendously beautiful happened. I was running, I was going as fast as I could. And as you had said, I forgot myself completely. I was not performing, it was not a



competition. I was simply in it...the sun falling on my being, showering me, the morning breeze, the birds singing, and the empty bank of the river. And I was running and running.

'And by and by I started falling into a rhythm with the river, with the breeze, with the trees. And suddenly, yes, it was there. I was so full of joy. I have never been so joyful. Tell me, Osho, has it really happened? Because I cannot believe that just by running...and I have been running for many years and it has never happened.' He was not losing himself; running was a performance....

I am saying to you that even a thing like running, if it is no more a performance, will give you the same orgasm that love can give, and the same ecstasy that meditation can give. trans204

I had a friend who had a problem with anger. He said, "I am very much disturbed by it and how much it is beyond my control. Show me a method to control it without me doing something myself—because I have almost given up, I don't think I can do anything about it. I don't think that I can get out of this anger by my own efforts."

I gave him a paper on which were written the words: 'Now I am getting angry'. I told him, "Keep this paper in your pocket and whenever you feel angry, take it out, read it and put it back again." And I said, "You can do at least this much; this is the minimum. I can't tell you to do anything less! Read this paper and then put it back in your pocket." He said he would try.

After two or three months, when I met him again, I asked, "What happened?"

He said, "I am surprised. This paper has worked as a mantra. Whenever I feel angry I take it out. The moment I take it out, my hands and feet become numb. As I put my hand in my pocket I realize that I am feeling angry and then something in me loosens up; the grip that the anger used to have on me inside suddenly disappears. As my hand goes into the pocket, it relaxes, and there is no longer any need even to read it. When I feel the anger I start seeing the paper in my pocket."

He asked me, "How did this paper have this effect? What is the secret?"

I said, "There is no secret to it. It is simple. Whenever you are unconscious, the perversions, the imbalances, the chaos of the mind take hold of you. But when you become aware everything disappears."

So watching will have two results. Firstly your knowledge of your own energies will develop and knowing them makes you a master. And secondly, the strength of the grip these energies have on you will

decrease. Slowly, slowly you will find that first anger comes and then you watch. Then after a while, gradually, you will find that anger comes and the watchfulness comes at the same time. And finally you will find that the anger is about to arise but the watchfulness is already there. From the day the watchfulness comes before the anger, there is no longer any possibility of anger arising.

Awareness of things before they happen has a value. Being sorry has no value because it happens later on. journey07

One of my friends, he was a colleague in the same university where I was a teacher, said to me "I have been trying to drop my smoking, for almost twenty years."

I said, "That is too long a time to drop a cigarette; just give me a cigarette and I can drop it right now."

He said, "Don't make a laughing stock of me. I have worked hard to drop it, and sometimes for a few hours, or sometimes even for few days, I manage not to smoke. But finally I have to give way. And now I have even dropped fighting; it is meaningless—twenty years fighting."

I said, "You don't understand simple laws of life. You are a man fast asleep, and in sleep you cannot make any decisions, any commitments. My suggestion is that you do one thing: you smoke more consciously."

He said, "What—smoke? I want to drop it."

I said, "Just listen to what I am saying, you smoke more consciously. Take the packet from your pocket very slowly and consciously. Pull the cigarette out very slowly—there is no hurry. Look at the cigarette from all sides, put it in your mouth, wait. There is no hurry. Go very slow-motion, just as if a film is going in slow motion.

He said, "What is that going to do?"

I said, "That we will see later on...then take your lighter, look at it."

He said, "You are making me a fool—what is that going to do?"

I said, "You just.... Twenty years you have done it your way; twenty days you do it my way. Look at the lighter, then light the cigarette, then smoke as slowly as possible. And be watchful that the smoke is going in, then the smoke is going out. That is the oldest meditation, vipassana. Gautam Buddha may never have thought that it will be used with a cigarette and a cigarette lighter—but I have to manage for him."

He would not do Vipassana, but this.... He said, "Okay, I will try it, twenty

days it is not much."

But the second day he came to me and said, "This is strange. Doing things so slowly makes me so alert; smoking, and watching the smoke going in and the smoke going out makes me so silent that already, in two days, I am smoking almost fifty percent less.

I said, "Just wait twenty days."

He said, "I don't think it will last twenty days; at the most five days and it will be finished."

I said, "Don't be in a hurry to finish it, because if anything remains clinging it will enforce you again. So go very slowly; there is no hurry, and there is no harm. It does not matter—at the most you may die two years earlier. But anyway, what were you going to do in those two years—just smoke...more! So there is no harm anyway; the world is too populated, and if people go on disappearing a little earlier, making space for other people, it is very compassionate of them."

He said, "You are a strange fellow." And after the fourth day he told me, "Now, as my hand moves towards the pocket, suddenly a stop comes—from where, I don't know. I have not been smoking for one whole day because each time I try to take a cigarette, I cannot take the packet out. What is the secret of it?"

I said, "There is no secret; you have just learned to smoke consciously, with awareness. And nobody can smoke with awareness, because smoking is not a sin—smoking is simply a stupidity. If you are alert and awake, you cannot be so stupid. There is fresh air available; you can go and have good breathing, deep breaths, fresh air, perfumed with flowers. You must be an idiot if you have to pay money to make your breathing dirty, dirty with nicotine, harming your lungs, harming your life; and there is no point in it." golden02

A friend came to me. He said, "I don't think I shall be able to meditate. I am a drunkard and the habit has got hold of me so much that it is impossible for me to leave drinking in this birth. Now I shall have to await for next birth to tread this path." He had tried many ways and means to kick off the habit but all had proved futile. And now he had even given up trying because slowly slowly he had no will-power left. And he had faced so much disappointment that he was not hopeful of carrying out any further promise. So he requested me not to ask him to give up drinking. He wanted to find out if there was a way in which he could drink and meditate at the same time. "If so please tell me," he asked.

I told him, "Your drinking is also for the sake of meditation."

He was startled to hear this. He said, "People rightly say that you are a dangerous man and I shouldn't have come to you. And I was thinking that you will definitely tell me some way to get rid of my drinking and give me assurance. And you say that drinking too is meditation."

So I told him, "Try to understand. And if you can understand that drinking too is meditation then drinking can be dropped. After all why do you drink? Forget about the wine part of it, but tell me why do you drink?"

He said, "I drink to forget myself."

I told him, "The desire to forget yourself is also the desire of meditation. To lose yourself, to drown, is also the desire of meditation. Mistakenly you have taken up drinking. You want to drink meditation and instead you are drinking wine. So then I will not ask you to give up drinking. Instead I will ask you to learn from wine the art of losing yourself and drowning yourself. And once you have learned the art of drowning, of forgetting, then you will not have much trouble in giving up the support of wine. If you can drown and forget yourself without the help of wine then the habit of drinking will go away. Because I say unto you that you are not a drunkard but you want to meditate, only you have adopted the wrong type of meditation."

So then he asked me, "Can I come for meditation? But I will continue to drink."

I said to him, "Don't mention to me at all about wine. I am going to give you a new type of wine. You drink that. And if this new taste suits you then the old will become tasteless. And till you have begun to like the new wine it is also foolish to drop the old wine, and there is no sense to it also. First get a good experience of the new wine. If the new one has some kick... And if meditation does not even possess this much strength to make you give up drinking, then don't be under any illusion that it will be able to make you have a union with God. After all if you can't leave a small thing like drinking, then it means that meditation is weaker than wine. And always you should choose strong friends, and what is the use of choosing weak friends?'

So he came along. He was skeptical, but he became so immersed in meditation—so immersed, which is not possible for those who have never tasted drink because those people do not know how to drown themselves. Those who have never drunk wine, they don't know how to lose themselves.

Now by this I don't mean that you should start drinking. It is not necessary, you can go into meditation even without having drunk wine. But if you have tasted wine then it is proper to utilize it. It is not proper to waste any experience in life, it is necessary to distill it's essence.

He immersed himself deeply in meditation, and the wine got lost. Now he comes to me and says, "You have cheated me. If you had warned me before that it would be like this I would have never come. You never talked about leaving wine. I came under this illusion that this man is okay because he never asks you to drop drinking but makes you meditate also, So I have nothing to lose. But now I am so engrossed in meditation that...." sadhan03